204 I, CORINTHIANS. XI.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
   
 for a woman to pray unto God un- God uncovered? 14 Doth   
 covered ? 14 Doth not even nature not even nature itself teach   
 itself teach you, that, if a man have you, that, if a man have   
 long hair, it is a disgrace unto him, long hair, it is a shame   
 15 but if a woman have long hair, it unto him? ' But if a   
 is a glory to her? for her hair is woman have long hair, it   
 given her for a covering. is a glory to her: for her   
 Sif any man seemeth to be conten- hair is given her for a   
 tious, we have no such custom, ‘nor covering. ‘6 But if any   
 61 Tim. 4. yet the churches of God. man seem to be conten-   
 toh. vii, & this precept I give unto you not tious, we have no such cus-   
 xiv. 17 Now tom, neither the churches   
 of God. 37 Now in this   
 that I declare unto you I   
   
   
 selves] Each man within himself, in his we (emphatic)—the Apostles and their   
 own judgment. 14. nature itself] immediate company,—including the women   
 ive. the mere faet of one sex being by who assembled in prayer and supplication   
 nature unveiled, i.e. having short hair,— with them at their various stations, see   
 the other, veiled, i.e. having long hair. Acts xvi. 13. no such custom] The   
 This plainly declares that man was in- best modern Commentators agree with   
 tended to be wacovered,—woman, covered. Chrysostom in understanding this, “no   
 When therefore we deal with the pro- such custom as that of being contentious.”   
 pricties of the axiifiorat of clothing But surely it would be very unlikely, that   
 the body, we must be regulated by nature’s after so long a treatment of a particular   
 suggestion : that which she has indicated subject, the Apostle should wind up all by   
 to be left uncovered, we must so leave: merely a censure of a fault totheir   
 that which she has covered, when we behavionr on this and all the other matters   
 clothe the body, we must cover likewise. of dispute. Such a rendering seems to me   
 This is the argument. The word nature almost to stultify the conclusion :—\* If   
 does not mean sense of natural propriety, any will dispute about it still,   
 but NaturE,—the law of creation. that it is neither our practice, nor that of   
 have long hair] ‘To have long or beauti- the Churches, to dispute.” It would seem   
 ful hair is a sign of effeminacy. Paris in to me, but for the weighty names on the   
 Homer is reproached as having long hair,” other side, hardly to admit of a question,   
 Eustathius.—The Apostle (see above) that the custom referred to alludes to the   
 no allusion to the customs of nations in practice of women praying uncovered. So   
 matter, nor is even the mention of them Theodoret and many others. He thus cuts   
 relevant; he is speaking of the dictates of off all further on the matter, by   
 nature herself. 15.] See on ver. 14: appealing to universal Christian usage:   
 compare Milton, Par. Lost, iv. 304 ff. aud to make the appeal more solemn, adds   
 a covering, properly a wrapper, or cn- the words of God to “the Churches,”’—the   
 veloping garment. “In this passage,” assemblies which are held in honour of and   
 says Stanley, “the Apostle would refer the for prayer God,and are His own Churches.   
 ‘peplum,’ which the Grecian women used Observe “the Churches,” not “the Church.”   
 ordinarily as a shaw], but on public oeca- The plurality of independent testimonies   
 sions as a hood also, especially at funerals to the absence of the custom, is that on   
 and marriages.” 16.] euts off the which the stress is laid. This appeal, ‘ro   
 subject, already abundantly decided, witha tHE CHURCHES,’ was much heard again at   
 settlement of any possible difference by the Reformation: but has been since too   
 appeal to universal apostolic and ecelesi- much forgotten.   
 astical custom. But if any man seemeth 17—34.] CoRRECTION OF ABUSES RE-   
 to be contentious,—i.e. ‘if any arises who GARDING THE LOVE-FEASTS (AGAP#)   
 appears to dispute the matter, who seems AND THE PARTAKING OF THE SUPPER   
 not satisfied with reasons I have given, OF THE Loxp. 17.] refers back to   
 but is still Before what fol- what has been said since ver. 2, and forms   
 lows, we must supply “let him know, that.” a transition to what is yet to be said.